1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

796 whom they will marry. This is done by associating the verse being sung
[787] with the girl whose forfeit is drawn from the pitcher or jar at that particular time.

[771] To call attention, however, to the major holy days is to overlook the importance of the minor holy days in regulating much of the life of the older
[243] villager who is still apt to be tradition-bound. For example, on July 2, the Day of the Virgin the Sheafbearer, many peasants will not harvest for fear that any sheaves they would gather would be destroyed by fire; or on
[252] July 7, the Day of St. Kyriaki, peasant women in many parts of Greece
[245] will not bake bread for fear that it will be eaten by snakes; or on July 17, the Day of St. Marina, the people go to the vineyards to collect grapes. On
[782] this same day they may make a public sacrifice of a calf, letting the animal's blood run in a special ditch; they follow this sacrifice with a common meal. On July 20, the Day of the Prophet Elijah (Elias), there are also festivals and sacrifices, chiefly because so many churches are named in his honor.
[821] Some people go to worship on the mountaintops; others try to foretell the weather since Elijah is associated with rain and thunder; and still others light fires on the mountainsides or in the villages.

[231] Thus one could run through each month. There are dates when livestock
[357] owners can begin to let their animals pasture freely in fields and vineyards (September 14), when master and servants are supposed to draw up the
[675] contract between them (October 26), when the wine cask is to be opened
[241] (November 3 or 11), when agricultural work is to be finished for the year (November 14), when the fountain is to be fed with seeds (November 21), when the icons are to be dipped into the sea (December 6).[9] Each of these dates in and of itself is perhaps not very significant, for the taboos and customs are of a relatively simple sort; but they do illustrate the rich heritage of folklore which surrounds every village, day in and day out, and which adds to the color and vividness of rural life in Greece.

527 These saints' days also afford the basis for the custom of observing namedays. In Greece, a person and his family pay little attention to his birthday but make much of the day of the saint whose name he bears. In
[782] Amphypolis, for instance, on a boy's nameday his parents will sacrifice a
535 lamb. They will sing and dance and afterwards feast on the lamb because,
[574] as one village girl expressed it, "each boy belongs to a certain saint and the lamb is for the saint." Throughout Greece one visits a friend on his nameday, enjoys the good food that is served, and wishes the individual long life and happiness. In a village where there are many people named Constantine or George, people go from one party to another until they have had more than enough food and drink.

796 The greatest holidays of the year are Christmas and Easter, with the
[785] latter being the more important. As a matter of fact, Christmas is only one part of the so-called Twelve Days (*Dodekaemeron*) between Christmas